



GALERIE LEONARD & BINA ELLEN  
UNIVERSITÉ CONCORDIA  
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MONTRÉAL (QUÉBEC) H3G 1M8  
ELLENGALLERY.CONCORDIA.CA

## ممتلكات MUMTALAKAT

**JUNE 19 - AUGUST 16, 2019**

An outreach project developed by  
Emma Haraké

Participants: Malaka Ackaoui, Wissam  
Assouad, M.B., Maher Kouraytem,  
Farah Mustafa

Opening hours: Monday to Thursday,  
10:00 am – 5:30 pm

*As part of Leonard & Bina Ellen Art Gallery's outreach programming, Mumtalakat reflects the Gallery's wish to develop programming that responds to the communities, issues, tensions, projections, and changes that shape the society we live in. Artmaking and curating are seen to be at the crossroads of disciplines and as sites to engage in free critical thinking.*

### SUMMER SCHEDULE (OFFICES)

Monday to Thursday, 8:30 am – 5:30 pm;  
Friday, 9 am – 1 pm

### ACTIVITIES

[ellengallery.concordia.ca](http://ellengallery.concordia.ca)

### SOCIAL MEDIA

facebook: [@ellengallery](https://www.facebook.com/ellengallery)

twitter: [@ellengallery](https://twitter.com/ellengallery)

instagram: [@leonardbinaellengallery](https://www.instagram.com/leonardbinaellengallery)

FREE ADMISSION / Wheelchair accessible



Three diaries. Photo: M.B.

Led by educator and artist Emma Haraké, *Mumtalakat* is a multi-part long term outreach project exploring the meanings embedded in personal objects belonging to Arabic-speaking immigrants. Grounded in oral history processes and comprising workshops, an exhibition, and other events, each stage of the project will provide a context to meet and consider ways of recollection and image making in Arabic.

The first installment of *Mumtalakat* will be on view in the Gallery's front vestibule from June 19 to August 16. Here visitors can listen to five complete interviews, view the accompanying images and read full transcripts in Arabic, French, and English. The project in the vestibule will be accompanied by a public event in collaboration with community partners.

Invited by Haraké to select objects that have accompanied them through their experience of diaspora, participants think out loud about their choice as memories mix with reflections on life in Montreal and Québec today. Haraké later combines the recordings with photographs of the objects as taken by the participants, offering visitors a concentrated view on these belongings, objects that at once carry, mediate, and solicit testimony.

*Mumtalakat* means belongings in Arabic; its linguistic root suggests ownership and governance, consequently connecting it to the phenomenology of power. As remnants of remote overseas experiences, personal objects become a lens and apparatus for participants to reflect upon, discuss and make sense of the immigration experience: What makes ordinary objects so potent and how do they attain such a status? And to what extent does an object's power depend upon the memories and experiences embedded in them?